The Temple Artisan

JUNE, 1917

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Mysticism and Social Science

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revivified in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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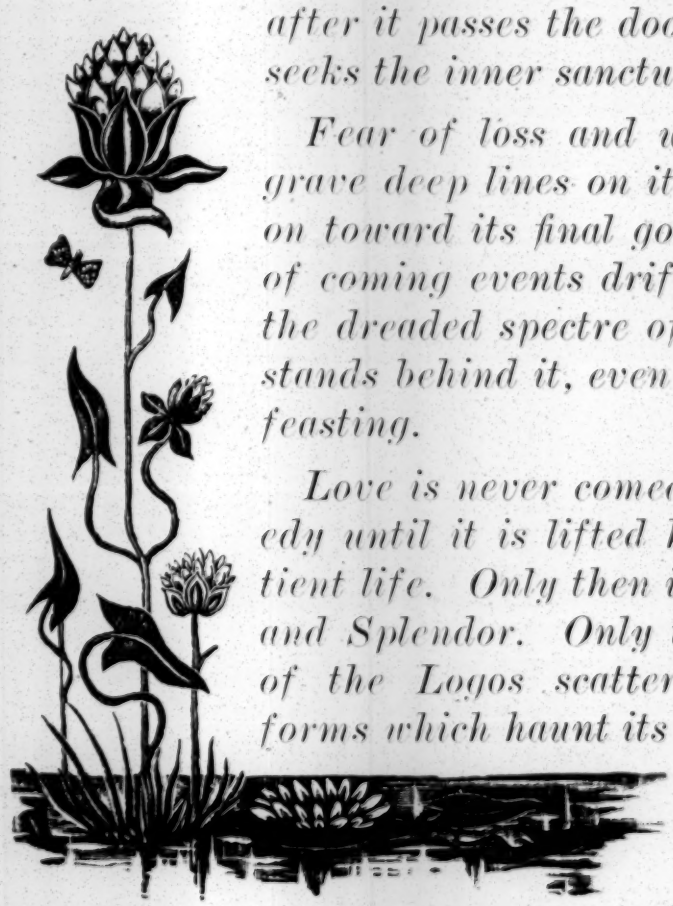
The Temple Artisan

Vol. XVIII. JUNE, 1917 No. 1

Behold, I give  **unto thee a key.**

LOVE'S TRAGEDY.

Love may smile as it gleefully ranges the outer courts of the human heart, or sits in quiet reverie at the feet of the beloved; but there is no smile on its face after it passes the door of that heart and seeks the inner sanctuary.



Fear of loss and unappeased longing grave deep lines on its face as it presses on toward its final goal. Dark shadows of coming events drift before its vision; the dreaded spectre of final parting ever stands behind it, even in the midst of its feasting.

Love is never comedy; it is grim tragedy until it is lifted high above all sentient life. Only then is it robed in Peace and Splendor. Only then may the light of the Logos scatter all the shadowy forms which haunt its path.

FROM THE MOUNTAIN TOP.

War.

To say that war in itself is wrong is to say that the law of Opposites, the law of Karma is wrong.

The cause of action, the motive,—the ultimate object of either war or peace determines its rightness or its wrongness.

There can be no war without sacrifice of life, and as sacrifice is the law of life, the law of Love, only a God could judge of the value or the extent to which any act of sacrifice is efficient or justified.

"The Lion and the Lamb will (never) lie down together to rest in peace" *indefinitely*, so long as spirit manifests in gross matter. However long a period of peace may last, there must eventually come a revolt against inertia which will lead into war—the result of the action of the natural evolutionary forces, the forces of opposition symbolized by the Lion and the Lamb. Action and reaction are equal.

No man can rightly determine the attitude another man should hold as to what constitutes individual responsibility for action in case of war, or what is his duty in such a case. In fact the law of Karma has decided both questions ages before.

If a man is truly conscientious in regard to the taking of life it is an indication that his karmic slate is clean, he has paid his karmic debts to life, the debts contracted by the wilful taking of life in other incarnations. If his objections spring from fear and cowardice he is still in debt and subject to racial war karma.

WHOM WILL YE SERVE.

Temple Teachings. Open Series No. CXXXI.

Down twenty centuries of time, repeated o'er and o'er, by word of mouth, by pen and symbol sure, endorsed, denied by countless peoples of all tongues and climes, have come the burning words of One who knew whereof He spoke: "Ye cannot serve both God and Mammon." Even now they are not understood in full, save by the few, the chosen ones of earth. Applied alone to mediums of exchange, to gold and silver, flocks and herds, to lands and houses, Mammon stands for man's possessions only; yet He who gave it utterance meant a wider range of that which stands for wealth than man now gives to it. Mammon! Beast! In truth the words

are all but interchangeable in this age, and if by beast the lower self of man is also meant it will fitly express that which the great Master meant by Mammon. Man cannot serve the beast within himself, and serve his higher self, his God, at the same time.

The demon would slay the Higher Self had it the power.

A liar, a deceiver, a murderer, a foul epitome of selfishness and lust, such is that lower self,—a tempter of the pilgrim starting out to climb the Path of Power.

If man would reach a star he must travel the lone path which leads thereto. The star route is a lonely route. If man has sought and found the only other soul that could by any means walk by his side along that route blessed indeed is he. Alas, but all too often does he pass that soul unheeding, mayhap contemptuously, unfeelingly. Desire or ignorance stays his steps upon the very threshold of success while he dallies with the tempter and strives to climb all hampered as he is to the step beyond. But this he may not do, and so must wait for time to forge another link between the links of the chain which would bind him to his other self. Or, having found that other self and started up the Path, a demon in the form of earthly power or pride awakens from the sleep in which it has been wrapped,—and lo, the Beast, the Mammon power, hath seized and thrown him once again.

It stands and faces man or lurks behind at every halting place upon the Path, and not until his feet are shod with the sandals of Self knowledge; not until his hand clasps close the Staff of "True Indifference" can he safely, surely tread the Path to his Father's house and hear that Father say, "Well done, my son, the Beast is slain."

H—

THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

Stanza VI. Sloka III (*Continued*)

"Then came the Dhyan Chohans, the Devas of the Fourth, those who failed in the third. Said they to the Shining Face, 'Let us now finish the labor wherein we failed. We have learned our lesson.' Then entered they the bodies prepared for them."

As there is a very close connection between the above sloka and

one of the slokas of the ninth Stanza of Anthropogenesis (Secret Doctrine) we will quote the latter:

"Seeing which, the Lhas who had not built men, wept, saying: 'The Amanasa* have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better, lest worse should happen.' They did. . . . Then all men became endowed with Manas. They saw the sin of the mindless."

The first quoted sloka of the sixth stanza of Theogenesis indicates the period which is referred to in the preceding sloka from Anthropogenesis, when the Lhas (one degree of a hierarchy of Divine Builders) made a definite connection (incarnation) with later sub-races of the Third Root Race. In order to understand the rationale of the incarnations of the Dhyan Chohans, Lhas, Devas, etc., with semi-human bodies, it may be necessary to gain some light on the subject of a Hierarchal line; that is, of whom and what a Hierarchy consists. We have first to bear in mind that there never was a beginning, and never can be an end to what is commonly termed evolution. There are intervals between great ages; that is all. The Divine Hierarchies of "the Builders" are different orders of perfectly evolved spiritual beings, (the Builders of our solar system as well as of countless other solar systems far in advance of ours), Beings who have reached their present divine status on other planets by processes similar to those under which the various races of this earth are evolving at the present time.

There are seven degrees of each Hierarchy, and seven individual Divine Builders, Dhyan Chohans, Lhas, Devas, etc., to each degree. They bear different names according to the race, nation or religious system which first recognized or accepted them. While we have no authority for stating it, we believe that the names so given by different races in different ages in reality expressed the particular degree of some Hierarchy to which each race was most closely related. Consequently, in endeavoring to explain the action or status of any one of these degrees we shall take the liberty of using the name which has grown familiar to us.

In order to make the connection clear between the two slokas quoted we must refer to a sloka of the Seventh Stanza of Anthropogenesis, which reads as follows: "The Sons of Wisdom, the Sons of Night, ready for rebirth, came down. They saw the vile forms of the First Third. 'We can choose,' said the Lords, 'we have wisdom. Some entered the Chhayas [shadows]. Some projected a spark. Some deferred till the Fourth. From their own Rupa [form] they filled the Kama [lower desires]. Those who

entered became Arhats [Masters]. Those who received but a Spark remained destitute of knowledge; the Spark burned low. The third remained mind-less. Their Jivas [astral bodies] were not ready.

These were set apart among the Seven. They became narrow-headed. The Third were ready. "In these shall we dwell," said the Lords of the Flame and of the Dark Wisdom.

The title "The Sons of Wisdom" may be said to be the hierarchal designation of the combined Seven degrees of the Hierarchy. Those who entered were those who refused to incarnate in an early sub-race of the Third Root Race, and the law of Karma had compelled them to incarnate in a later sub-race. In fact that which we term "instinct" in the present animal races probably corresponds to the degree of intellect those early astral races possessed, and it was only in the latter part of the third sub-race of the Fourth Root Race that primitive man became a living soul.

It would be a mistake to imagine that the Dhyan Chohans, Lhas or Devas lost their identity by reincarnating in those primitive races, for many of them were of the higher degrees of the Hierarchy. It is more reasonable to believe that such full incarnations, or connections, were made by lesser degrees of the same Hierarchy.

We object to the common understanding of the word incarnation in this connection, yet one can hardly find a word in the English language that correctly describes what appears to be the relation established between those Divine Beings and the units of the first three races. We may form somewhat of an idea by considering the different effects of a current of electricity on different individuals. One person can bear the effects of quite a strong current without the slightest inconvenience, while another will be incapacitated by a like current. The difference in the vehicles of transmission, the brain and nerve centers through which the current must pass, would be the distinguishing marks. As it is necessary to use what in electrical parlance is termed a "transformer," to increase or decrease a current of electricity where a higher or lower voltage is required, so the Hierarchy through which Manasic energy must pass to reach objective forms must act in a manner corresponding to the "transformer" of electrical energy.

B. S.

(To be continued)

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EDITORIAL MIRROR

It is here!

The HOUR and MOMENT when each soul must decide the Great Question—

—WHETHER it will sit on the right or the left hand side of the New Ideals of True Liberty, Equality and Fraternity now so intensely energizing the Heart of the Great World-mother.

—WHETHER we shall be Warriors of Light in and for that Ideal, or sit passively with the mammon forces of injustice of the old cycle. Shall we be with the sheep or the goats? Each must answer for himself.

In 1899, through the transparency of the heavens, the Great Master spoke to the children of earth: "TO ARMS! TO ARMS! CHILDREN OF THE NEW COVENANT. WHY STAND YE IN THE PUBLIC PLACES IDLE THROUGHOUT THE BUSY DAY? THE WAR OF THE AGES IS UPON THEE—THE STRIFE BETWEEN THE SONS OF UNIVERSAL LIGHT AND THE BROTHERS OF THE SHADOW. THE LONG LIST OF THE SONS OF BETRAYAL, THE JUDAS POWER OF THE ACCUMULATED AGES HATH ITS ARMS ABOUT THY NECK AND IS PRESSING UPON THY CHEEK THE KISS THAT BRINGETH CRUCIFIXION. AWAKE, THOU THAT SLEEPEST! AND THE LOGOS SHALL SHINE UPON THEE. THE DAYS OF PREPARATION ARE UPON THEE. GIRD ON THAT ARMOR OF RIGHTEOUSNESS WHICH IS THE HERITAGE OF EVERY SON OF THE LIVING GOD AND STRIKE FOR THE FREEDOM OF THE RACES OF THE EARTH FROM THE CLUTCH OF THE BEAST, THE EMBODIED MAMMON WHO NOW HOLDETH IN SUBJECTION THE CHILDREN OF MAN." . . .

"The days of preparation" have passed and the Great Event is here. It is the long prophesied universal battle between White and

Black, between Light and Darkness. It is the battle for the right of the New Humanity, the Sixth Race, *to be born*. The powers and principalities of evil war against this event as they war against all the plans of the Lodge of Light for the upliftment of the world. And the birthplace of the Sixth Race is America!

This is the Messianic Cycle, but the Avatar Himself cannot come to a world bound by iron despotic rule. As His Presence impinges more and more on the world, it is stirred to its depths for right adjustment of all human conditions not founded on righteousness in accord with natural and divine law.

And now is the time for Democracy's supreme and successful and universal assertion of itself. Then, war of nations, and despotic rule, and the clutch of the Beast, is ended forever.

The Great War is *inner* as well as *outer*, spiritual as well as physical. In all universal battles between Light and Darkness, every human being is called upon in inner as well as outer ways. Whatever of evil or darkness in any of us, will go to the dark side on inner planes. Whatever of Light will be aligned with the Masters of Light. In other words, the Great War is being waged in the aura of every man and woman, in the aura of all humanity, as well as on the physical battle-fields.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 144

STORY OF A MOUSE

PART I.

I am a little mouse, and I was told that if I climbed a certain hill, I would get my freedom and live a happy life. They told me where this hill was located, and that the hill was filled with a good many mouse traps, and that often I would not be able to see these traps until I was caught in them, unless I was very careful. However, if I remained where I was I never would get free, but if I tried to climb this hill, there was a slight chance of making it.

So I started out on my journey. I found the road all right, for the directions given me were very accurate, and I had lots of confidence in my teacher. But when I got to the foot of the hill the gate keeper demanded certain attainments of me, before he would let me pass the gate. The test he put me to was very severe, and he found I had too much pride in me, so I was told to go back, and work for a month out in the world until I eliminated every bit of pride from my system, for if I passed that first gate with any pride left in me, I would not be able to pass the second gate, and it would be harder to get rid of this thing which he said was all right out in the world, but could not be used in the country where that hill would lead me.

So I went out to work among other mice, and I had a hard time to get rid of that pride. You might think it easy, because you say you want to get rid of it, but just try it and see what a task it is. When I thought it was all gone, one of the other mice put up a job on me, and he was one that had never been to school in his life. As I had been in the public school, and all through the high school, I became very indignant at him, and before I realized what I had done, I found I was as full of pride as ever.

Then on another occasion, I was asked to do a certain work, and again before I realized what I was saying, I became indignant that they should even ask me to do that job. Well, finally, after many months, I went back to the foot of the hill, and was passed by the gate keeper. His tests were very thorough, and after I passed through and saw the traps, I realized why it was necessary to pass such a rigid test.

One trap particularly I came very near falling into, and that was one where a beautiful mouse was lounging, at the entrance to a side path. She told me what a fool I was to try to go ahead and climb that hill, for she said the road was very rough, and it required a lot of strength to meet all the requirements of the road. Then she said: "After you get to the top, how do you know that you will get the things that they promised you?" I thought for a few minutes, then I told her that I was promised nothing but my freedom. She told me that she would give me that without working for it; all I would have to do, would be simply to go with her, and together "we would eat, drink and be merry." I remembered what my teacher had told me, that there were many traps on the hill, and that I would not see the trap until I was caught in it, if I were not careful; so I made up my mind that this was one of them. I bade my fair lady good-bye, and went on trusting the teacher that first directed me. The next

mouse I met looked at me with a look of pity and sarcasm. He said that he was told to come up on this hill also, but that the teacher that sent him did not know what he was talking about, and that he had since met another teacher who told him a better method of obtaining his freedom. All you would have to do would be to give me ten dollars, and I will show you a way to freedom by breathing. Again I remembered my teacher's warning about traps, so I told this mouse that I did not have any money, and that I started out to investigate for myself, and I was determined to see it through.

The next mouse I met had a book to sell me on the easy methods to climb a hill to freedom. He said that if I bought that book, it would demonstrate to me what a fool I was to try to take such a long journey when the hill could be reached without doing any hard work for myself. Again I remembered my instructions, so I passed these first three tests all right. I found out afterwards, that only one in ten passed through these first tests, so I was very much encouraged to continue my journey.

After four days' steady climbing I reached another gate. This time I was put through some very severe tests. The gate-keeper here told me it was not that they distrusted me, but that those who passed through this gate were expected to do a good many things that were not expected of those who would be willing to remain behind, and stop between the first and second gates. I told the gate-keeper that I had come this far, and nothing could now keep me from going on.

I finally passed through all that he gave me, but when he told me that the rest of the hill had to be climbed by helping another mouse up, I had to do some thinking, and especially when he told me that this other mouse was not very anxious to go. Here was something I had not looked for, and I studied a long time before I finally decided to help this mouse up with me. I surely took upon myself a great responsibility when I took this other mouse along. I found out that this mouse had a mate who was very anxious to make the climb, but she could not go because her mate did not want to go. Between us we had a hard task. When I helped her too much, he became jealous of the love and attention which she bestowed upon me, but I did everything I possibly could to help her make her mate willing to make the climb. Finally, after many months of hard struggle, her mate was willing to climb, when lo and behold! she got caught in one of the side paths, and neither one of us could get her out. The mouse that trapped her was trapped himself, and he did not want to stay where he was alone, so he laid a trap for her, and she fell into it. I did not know what to do.

MRS. HARRIET SCHWARTZ.

(To be continued)

WHAT IS A "LODGE AGENT"?

Many inquiries have reached headquarters as to just what constitutes a "Lodge Agent," sometimes termed "a Link." Such an Agent forms, as it were, a connecting link between the lesser disciples of the Great White Lodge and the particular division of the Masters who guide the evolution of those individuals to whom they are karmically related. There are material correspondences to such Agencies in all fields of manifested life, *i. e.*, between the animal and human, and the vegetable and mineral races.

Some of the disciples of Jesus and also some of the old Prophets referred to in the Bible were in fact Agents of the Masters. H. P. Blavatsky was an Agent of the same group of Masters who have guided the neophytes of the Temple of the People. Among other qualities, to become such an Agent of the Lodge, one must have developed the psychic senses to the point where it is possible to receive and transmit any communication given by the Master or Masters with whom they are most closely aligned, and in whatever form such communication may be given. There must also exist a strong karmic tie between the said Masters and their Agents, and the relation may have been sustained during many past incarnations. There is a vast difference between an Agent of the Lodge and a spiritualistic medium. The former is a self-conscious disciple of the most intensely alive human beings in the universe, and must pass through a definite training for that office; while the latter is an unconscious vehicle which, unhappily, may be used by elementary forces, or even by the astral shells of undeveloped or earth-bound souls who are no longer in physical life, yet who hunger for material expression.

Lodge Agents must have developed certain brain centers which are connected with the psychic senses. In one sense they are Sixth Race people, although there is nothing in appearance to differentiate them from the race to which they now belong. These particular brain centers are even now being developed in the cases of those who are to be the progenitors of the Sixth Race.

The Master, the Agent and the disciples of any division of the Great White Lodge may be likened to a string of beads of graduated size; but even more may they be likened to the members of one large family.

While the Agents are receivers and transmitters of high spiritual teachings from the Masters they are the teachers (Gurus, as they are termed in Aryan Philosophy) of the body of disciples

with whom they are connected, for they must be able to interpret and explain such teachings; and they are frequently given in symbol, color and sound uninterpretable as yet by the said disciples or by others.

As an Agent and disciple of the Masters, H. P. Blavatsky was given the Book of the Golden Precepts, (practically the book of rules for the guidance of the Initiates), from which she often quoted to her own personal disciples. One of these quotations indicates the relationship which should exist between a teacher and his or her body of disciples.

The following are a few excerpts from said quotation:

"To the earnest disciple his Teacher takes the place of father and mother, for, whereas they give him his body and its faculties, its life and causal form, the Teacher shows him how to develop the inner faculties for the acquisition of Eternal Wisdom." "As the limbs defend the head and heart of the body they belong to, so have the disciples to defend the head and heart of the body they belong to, from injury." In this instance the body is the Temple of the People and the philosophy taught therein.

"As the members of the body so are the disciples to each other and to the head and heart which teach and nourish them."

But it must not be understood that disciples must defend or endorse the wrong acts of each other, or in any way to use their co-discipleship for personal aggrandizement or material benefits. If occasion arose, they should even defend their co-disciples from the effects of their own selfish and unbrotherly thoughts and acts.

An Agent of the Lodge is under the strongest possible pledges to the Lodge, and the wilful misuse of power or knowledge brings a swift retribution, and also involves them in the karma of those who have suffered from such misuse. The tie between teacher and disciple is a very sacred one and cannot be lightly ignored by either one or the other without sad results.

TEMPLE CONVENTION NOTICE.

The Seventeenth Annual Convention of Temple members will be held beginning on the 5th of August, at the Headquarters at Halcyon, California. There will be the usual assemblage of members on Saturday evening, the 4th, when the program of meetings will be announced.

The first regular meeting of the Convention will be held on

Sunday morning commencing at 10 o'clock, California time, and it is advised that Temple Squares, as well as isolated Temple members wherever situated, should unite in spirit with the members assembled in convention at that meeting. Meditation and discussion on unity will be appropriate, and helpful to the convention as well as to all so participating.

There will be accommodation at the Halcyon Hotel at rates varying from $1.50 to $2.00 per day. A number have already notified us of their intention to be present at this convention, and we ask that all those who expect to come will write us as soon as possible to that effect.

IN MEMORIAM.

Into the Great Beyond has passed the spirit of our sister, comrade and friend, Mrs. Frances J. Myers, of Syracuse, N. Y. Mrs. Myers passed from this plane on May 10 last while on a visit to her daughter at Greenwich, Conn. Born on December 6th, 1838, this sister lived to a ripe age, with a life measure full of good works, kindly deeds and inspiring teachings for all whom she closely contacted. Mrs. Myers was one of the first Seven called together by the Master in founding the Temple in 1898, and was a most helpful factor in Temple work while the Headquarters were on the Atlantic coast, doing much literary and correspondence work for the Temple, visiting Squares, holding class meetings and disseminating Temple influences far and wide. An able writer and speaker this sister did much to spread the light and influence of the Wisdom Religion wherever she went. She lived in the light and it radiated from her, and as one of Master's children,—and as she would love to have it put, she has now only "gone home"—to return some time and continue the work of uplifting humanity.

TEMPLE ACTIVITIES AND NOTICES.

During the latter part of May, Dr. and Mrs. Dower and Mr. Westfelt visited Palo Alto by automobile, stopping en route at Salinas, where Miss Hadden had arranged a parlor meeting on the evening of the 26th. Dr. Dower spoke on the "Aims and Purposes" of the Temple. Vocal music was rendered by Mr. Westfelt. At Palo Alto several meetings were held, public and private, and Temple members and friends contacted. The party returned to Halcyon on June 2nd.

Brother George Bailey spent about ten days at Halcyon during May on a business trip. Brother Bailey recurs with cheerful and congenial regularity, and always full of light and hope.

* * * *

Cecil Clary, a new brother, young, able and willing, is helping the work at Temple Headquarters.

* * * *

Also, we are pleased to note the addition of Mr. and Mrs. George Miller of Winnipeg to the Centre. Mrs. Miller is a Temple member of many years standing, having affiliated at Philadelphia during the first years of the work. Karma took her to Winnipeg, where she organized a very fine Square. Mr. and Mrs. Miller arrived on June 8 last and plan to make their home with the Halcyon Centre.

* * * *

Vacation is here and Miss Florence Kent has returned from the Castilleja School, Palo Alto. Miss Jean Little of Palo Alto is also visiting at Halcyon.

* * * *

Attention is called to the advertisement of flower seeds on another page. The seed company is a budding industry at the Centre, and the Temple is a participant in the profits. Send in orders if the list contains what you want.

* * * *

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* * * *

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

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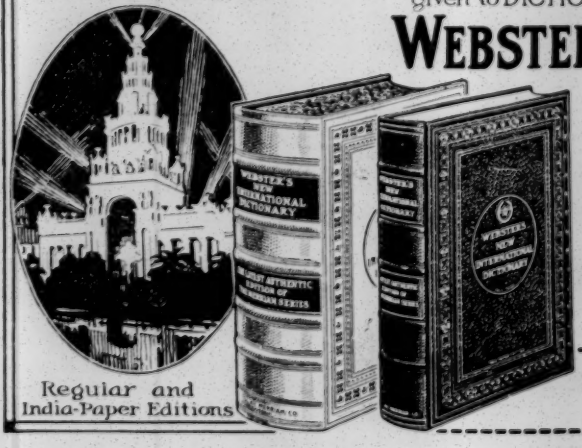
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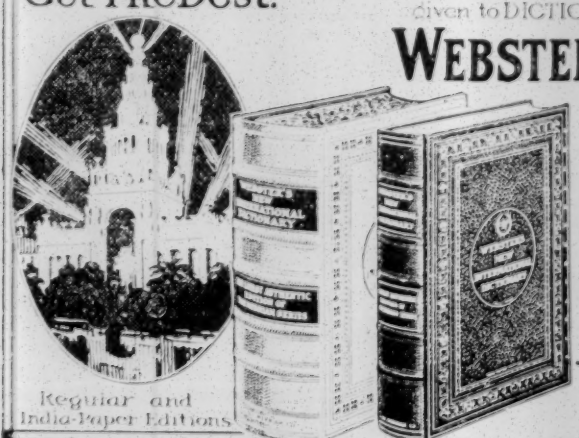
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